

N<sup>o</sup> 4 THE LOYALL  
C O N V E R T,

(According to the Oxford Copy.)

A Convert will be loyall:

OR,  
Some short *Annotations* on this Book;  
By W. BRIDGES.

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VIRG.

*Improbis hæc tam culta novalia miles habebis?  
Barbarus has segetes?*

HOM.

*ὃν ἀγαθὸν πολυκοιρανὸν, εἰς κοίρανός ἐσσι,  
εἰς βασιλῆς.*

---

*Quæris uter melius, Rex ne imperet, anne Senatus  
Neuter (quod sæpe est) si sit uterque malus.  
Sin sit uterque bonus, Numero præstare senatum;  
Inque bonis multis plus reor esse boni.  
Difficile est numerum, forsân reperire bonorum,  
Sic facile est unum sæpius esse malum.  
Et fuerit medius sæpe inter utrumque Senatus,  
Sed tibi vix unquam rex mediocris eris.  
Consilique malus regitur meliore senator,  
Rex consultores sed regit ipse suos:  
Alter ut eligitur populo; sic nascitur alter  
Sors hic caca regis, certum ibi consilium.*

Reader, if thou wouldst read any more such Poetry as this, See *Thom.*  
*Morus Anglus*, where there's much to this purpose.

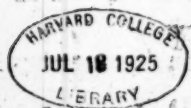
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# To the Honest-hearted READER.

READER,



Here (a) protest before the Searcher of all hearts, that I have no End, either of Faction, or Relation in this ensuing Treatise. I am no (b) Papist, no (c) Sectarie, but a true Lover of Reformation and Peace: My Pen declines all (d) bitterness of Spirit; all deceitfulness of heart;

(a) When you have taken the Protestation to shew your self any thing for the searcher of hearts, then I shalbe perswaded to give you some credit, and shall desire the honest hearted reader to think he hath so do with such a writer; but such gentlemen as you seeme to me to be, can take a solemn, nationall Covenant and spit it up again, and without conscience fall into that desperate Iesuited maxime,

and I may safely, in this particular, with Saint Paul, say, I speak the truth in Christ and lye not, my Conscience bearing me witnesse in the holy Ghost, that I neither walk nor write in craftinesse, nor handle the holy Scriptures deceitfully: Therefore if thy Cause

That no promise is to be held with such, whom you can soon call heretiques or schismatiques, or any thing. The Searcher of hearts hath a controversie with Covenant breakers. I would you did read such places as Ier. 34. 18. 20. and would learn to applie them better then you have done any scripture that I can see in this treatise, and yet I desire to see without prejudice. (b) You do not know what you are, nor indeed doth any carnall man; He that doth not stand onely for the one thing, Luk. 10. 42. may and indeed (at some time or other) will fall into an any thing: Better men than you have confessed, that they did never think a man had need to be converted, till they themselves were converted. But you are even the same that thousands of your stampe are, that is to say, Sure service-book men, and (the worst of men) moderate men falsely so called, Luke armnes, neuter lay, and ignorant pride with obstinacy, see the wisdom of God concluding them inseparable, Rev. 3. 15. 16. 17.

(c) Your sectary we know what it is, viz any one that is truly religious, a reformation and a religion at large is the thing such as you love, that is to say, Sundayes no Sabbath; and the book of liberty put into practise again, Wakes, Church-ales, Rustbearings &c. oh it was a merry world in those dayes: upon which terms I must say of your Peace, is once the Father said, *Vbi non hoc bellum ibi pax diabolica*, Where there is not this strife (namely between the better and worse part) there's a devilish Peace. With this introduction, commonly, these men begin such pamphlets, and they think they prevail much upon the readers attention. I say to the honest hearted reader, look about thee *In nomine Domini incipit omne malum*: Satan can transform himself into an Angel of light, and so do his Ministers also, If thou espie this Protestation before, the sound of his masters heels are behind him; And he is a stone-cold formalist, some Christmas-zealot, as full of obstinacy, as an egge is of meat, one that will tell you he would be resolv'd, but hee's resolv'd aforehand; of such a one let Solomon give the true character, Prov. 26. 16. The sluggard is wiser in his own conceit then seven men that can render a reason. (d) That we shall leave to the judicious reader, if there be not exceeding much of both bitterness and deceit too judicent impartialer, good reader have thine eyes about thee, and see without prejudice.

(e) Our cause is the cause of Iesus Christ, as hath been clearly and plentifully proved, nor ever yet gain said, but by sophismes, lyes and quarrellings. And that defensive warre the Parliament hath now a foot, hath been sufficiently vindicated, as is to see in the severall treatises to that purpose, if we had

to do with reasonable men; Wherein (good reader) thou hast the question rightly stated without any Ambiguisme, which this Gentleman hath not either so much wit or so much honesty to do: We desire him therefore to take the good counsell that he gives, And in the name of Iesus Christ, laying aside all wilfull ignorance, pride, prejudice, private interests, and uncharitable censures, to deal seriously, and not so deceitfully with a truth of God. Reader, he knowes our question is not what he here sayes it to be, for all his specious pretence. We will therefore in these Annotations (Christ willing) search his severall scriptures, and where they open, (God and thou be judge, Reader) we will not seek to shut: We desire to consult not only with reason, but with religion too, Which (in the power of it) such men are sadly ignorant of; And then to his last clause, Let truth prosper though we perish, and God be glorified though in our confusion; We say, Amen, and so be it.

be (c) Iesus Christ, in the name of Iesus Christ, I adjure thee to lay aside all wilfull ignorance, all prejudice, all private respects and interests, and all uncharitable censures: Deal faithfully with thy Soul, and suffer wholesome admonitions: Search the severall Scriptures herein contained, and where they open a Gate, climbe not thou over a Stile, Consult with Reason herein exerciz'd, and where it finds a mouth, find thou an eare: And let Truth prosper, though thou perish; and let God be glorified, although in thy Confusion.



The





## T H E L O Y A L L C O N V E R T.



He Kingdom of *England*, that hath for many Ages continued the happiest *Nation* on the habitable earth, enjoying the highest blessings that heaven can give, or earth receive; the fruition of the *Gospel*, which settled a firme *Peace*; which *Peace* occasion'd a full *Plenty*, under the gracious Government of wise and famous *Princes*, over a thriving and well-contented *People*, insomuch that she became the Earths *Paradise*, and the Worlds *Wonder*, is now the Nurcery of all *Setts*; her *Peace* is violated, her *Plenty* wasting, her *Government* distempered, her *People* discontented, and unnaturally embroyl'd in her own *Blood*, not knowing the way, (a) *nor affecting the means of Peace*; (a) If you speak for your selfe, Sir, you are no good subject; if for us, you are no good Christian, all our practises of mercy have shewed, and all our prayers for mercy to God and man too, do shew this to be most false, we doe affect the meanes, all the lawfull meanes of peace, but our misery is that when we speake to men thereof, they make them ready to battell; The language of this Proeme is neat, but very Jesuiticall and dangerous; Take heed (good Reader) we live in the times now, that even the Iesuites begin to plead for the taking of the Oathes of Supremacy and Allegiance. See the safeguard from shipwracke for a prudent Catholicke, with Doctor *Festlies* Annotations thereupon published by order. Sure our Church is either altered, or the Popes stomach that he can now digest us; But here it is (Reader give us thine observation) when there is hope that Kings will preserve Popery, then Popery it selfe will sweare to preserve them.

The *Cause* and ground of these our Nationall Combustions, are these, our nationall *Transgressions*, which unnaturally sprung from the neglect of that *Truth* we once had, and from the abuse of that *Peace* we now want: Which, taking occasion of some differences betwixt His *Majestie* and his two Houses of *Parliament*, hath divided our *Kingdom* within it self, which had so divided it self from that *God*, who blest it with so firme a *Truth*; so settled a *Peace*, and so sweet an *Unitie*.

As that *sinne* brought this *division*, so this *division* (sharpened with mutuall *Icalousies*) brought in the *Sword*.

When the *Lyon* roars who trembles not? And when *Indgements* thunder, who is not troubled?

Among the rest, I (who brought some Faggots to this *Combustion*) stood astonisht, and amazed; to whom the *mischiefe* was farre more manifest then the *Remedy*: At last, I laid my hand upon my heart, and concluded, *It was the hand of God*: Where being plundered in my understanding, I began to make a scrutiny, where the first *Breach* was made, that let in all these *Miseries*.

I found the whole Kingdom now contracted into a *Parliament*, which consisted of three Estates; A *King*, a House of *Peeres*, and a House of *Commons*; by the *Wisdom* and *Vnity* whereof, all things conducible to the *Weale-publique* were to be advised upon, presented, and established.

I found this *Vnity* dis-joynted, and growne to variance even to *Blood*. The *King* and his *Adherents* on the one party; and his two *Houses* and their *Adherents* on the other.

The *pretence* of this division, was the true *Protestant Religion*, which both protested to maintain; *The Liberty of the Subject*, which both protested to preserve; *the privileges of Parliament*, which both promise to protect: Yet nevertheffe, (b) the *first* never more profaned; the *second* never more interrupted; the *third* never more violated.

(b) Sure this Gentleman thinks that any thing will be granted him: I am confident, and in this I dare appeale to God and all good men, that England never saw her Religion and

Ordinances in that glory of lustre, as they have beene since this Parliament began; Such a spirit of prayer and preaching is gone out amongst us, as is indeed wonderfull. But that which you call Religion's prophanation, is in deed and truth Religion's purging and reformation, viz. to plucke downe idolatrous crosses, to silence Organs, to abolish reliques of Popery, to scum off the filth of our Liturgies and Church-service, and to put away out of our *Cathedrals*, those bawling Boyes, and drunken singing men; This is the prophanation of Religion we are guilty of in such mens opinions as this is. True it is, in these sad times of ours, and exceeding full of distraction, Sectaries creep in and increase abundantly, whose suppressing (in their and the Lords due time) we doe not doubt but the great Reformer will blesse us with. This you can remember, & object against our sides; But your open *Masses* on your side I hear no complaint of, not a word of your *Irish* Rebels now, *Cum privilegio*, in the land here; Accidentall prophaniations, (in such a time as this) will happen, it cannot otherwise be, but voluntary and desperate ones; violent and violent prophanations your side is guilty of; you authorize, defend, fight for (or at least wish) professed prophaners; yea, professed enemies of Religion; yea, all Religion which hath any power or piety joynted thereunto. This writer, which, (in this straine of wit) desires to strike through the sides of our Parliament and profession too at one blow, dares not here undertake to instance any one part of the prophanation of our Religion (justifiedly) published, preached or practised in this distracted strait of time by the Authority of Parliament, Religion, Liberty, Priviledge, and all is troden under foot by that side, to which this Gentleman is now a loyall Convert, as is seen daily, but what impudence dare averre that we doe any such thing? Good Reader doe not be beguiled, but hear what this man saith, Religion, Liberty, Priviledge, never more prophaned, interrupted, violated, but by whom? let him speake out and tell thee, or doe thou open thine eyes, and tell thy selfe, rather, and then thou wilt tell me, that the Gentleman hath in this, but throwne dirt in his owne sides face.

Standing

Standing amazed at this *Riddle*, I turned mine eyes upon his Majesty; and there I viewed the *Lords Anointed*, sworn to maintain the established *Laws* of this *Kingdom*: I turned mine eyes upon the two *Houses*; and in them I beheld the *Interest* of my *Countrey*, sworn to obey his Majesty as their supreme *Governour*.

I heard a *Remonstrance* cryed from the two *Houses*: I read it; I approved it; I inclined unto it: A *Declaration* from his Majesty; I read it; I applauded it; I adhered to the justnesse of it: The *Parliaments Answer*; I turned to the *Parliament*: His Majestyes *Reply*; I returned to his Majesty.

Thus toft and turned as a *Weathercock* to my own weaknesse, I resolved it impossible to serve two *Masters*.

I fled to *Reason*; Reason could not satisfie me: I fled to *Policy*; *Policy* could not resolve me: at length, finding no *Counsellour*, but that which first I should have sought; I hyed me to the *Book of God* as the *Great Oracle*, and ushering my Inquest with *Prayer* and *Humiliation*, I opened the sacred leaves, which (not by chance) presented to my first eye the 20 of the *Proverbs*, ver. 2. *The fear of a King is as the roaring of a Lyon, and who so provoketh him to Anger, sinneth against his own soul.*

Now I began to search, and found as many (c) places to that purpose as would swell this Sheet into a *Volume*; so that in a very short space, I was so furnished with such strict *Precepts*, backt with such strong *Examples*, that my *Judgment* was enlightened, and my wavering *Conscience* so thoroughly convinced, that by the *Grace* of that *Power* which directed me, neither *fear*, nor any *By-respects* shall ever hereafter remove me, unless some clearer light direct me.

But, above all the Rest, a *Precept* and an *Example* out of the *Old Testament* (strongly confirmed by a *Precept* and an *Example* out of the *New*) serked my opinion and established my *Resolution*.

wrongly, they assest to others as rashly; See *Aug. tract. in Jo. 10.* It may be this Gentleman would be ready to doe to me as he did to *Ieremias*, or as that other *Zidkijah* did to *Micajah*, for he smote him on the cheek and said, When went the spirit of the Lord from mee to speake to thee? 1 *King. 22. 24.* For indeed some men thinke that none are in the favour of God so as they, and that God hath given to none his graces in that measure that they, though Christ knows they never knew what belonged to any saving grace or knowledge; but Sir, I must needs tell you, you have made *Augustines* words true. And such as you verifie that of the Apostle, 1 *Tim. 1. 7.* they would be Doctors of the Law, and yet understand not what they speak, neither whereof they affirme.

(c) And was there ever any pestilent heretic in Gods Church that had not numerous quotations of holy Scripture? *Augustine* observes it sweetly, that Heresies and perverse opinions, arising the foules, they are not vented, but when the good Scriptures are not well understood, & then that which men understand

(4) I could not have thought that a Royalist, and one of so tender a conscience, as this Gentleman would seeme to be, would have quoted a text of the holy Scripture.

1 with such perverting.

2 And so strangely derogatory to that which hee seemes to be so earnest for. For good Reader doe but mark well: It pleaseth God to owne (saith he)

*Nebuchadnezzar* for his servant, we grant it, but to do what? amongst other things, 1 To conquer that which is none of his. 2 To be a scourge to the people of God. 3 To destroy others a while, till at length others destroy him; Thus God may, and doth owne the Devill for his servant for such services as these. Sir, you will have small thanks at Court for such parallels and comparisons as these, we hope and pray yet, that God hath appointed our gracious Sovereigne. 1 To preserve our right and yours. 2 To be a nursing father to Gods people. 3 To helpe to save them, which He assure you, Sir, will venture their dearest bloods to save him: you doe exceeding ill, sir, and I must tell you, it is an unrevrent and unbecoming comparison. But let us see what this Scripture contains. 1 That to God belongeth the Kingdome, Rule and Government of the whole world. 2 He doth give the rule thereof even to the Beast of the field, to whomsoever pleaseth him. 3 That he hath lesse reason then a beast, which doth not submit. 1 To accept the punishment of his iniquity, *Levit. 26. 41.* 2 And to seeke a place of hiding there, where God will secure him. For 2 great reasons are given hereof, 1 Secret for the purpose of God and his decree, *I have given, &c. 2. 6.* 2 From the sinne of man which God doth intend hereby to scourge for a time, for so the Lord tels them plainly, *verse 7.* And therefore whosoever shall dare to strive or resist, must now know it is no lesse then a disobedience and God-resistance. *The summe.* Your Land (*O ye Jewes*) heretofore yours (while ye were mine) and governed by your owne King, I have now given away unto a strange King, even the King of *Babylon*, and the government shall be his over you all, yea, and what yours is, to the beast of the field. Now your wisdom will be to submit to me and him; yea, to me in him that you may shew your passive obedience, if otherwise two mischiefs will ensue against you, *viz.* 1 Severe punishments, sword, famine, &c. 2 And that untill they be wholly given into his hands, hereupon a double exhortation is given. 1 Do not heare (expressed). 2 Much lesse belevee (implied) those that say, *Ye shall not serve the King of Babel, and a binding reason, ver. 10. For they prophesie a lie, &c.* Lastly, the direction and promise, *ver. 11.* But now what doth this Text conclude. 1 Hath God given away our Land and King to a forrainger? Who sent you to preach this doctrine? 2 They are commanded by God to this which is not our case. 3 Thus you argue, The people of *Israel* must not refuse the meanes of their safety, how unlikely soever. Therefore the people of *England* must not refuse the meanes of their slavery how unlawfull soever. Its very well argued, sir, indeed. But honest Reader marke a little and see what the Gentleman would conclude hence. 1 Our King is as that King of *Babel*, whom God hath appointed to do what he will. 2 Our Parliament the people that will not obey, therefore designed to fire, sword, &c. 3 All the holy learned of the Land are dreamers, enchanters, sorcerers, and men that prophesie a lie unto you. 4 Therefore Countrymen put your necks under the yoke of the King, and you shall remain still in your land, occupy and dwell therein; yea marry shall you and weare wooden shoes, as the *Pesants* do in *France*: Reader I appeale to thy soule, is not here pekkilient perverting Gods truth? Do not such men torment and set on the rack (*speaking*) Gods truth, *1 Pet. 3. 16.* This is the first Precept with which this good man was so satisfied.

obeyed:

obeyed: nay, *sub panna* too; Upon the pain of Gods high wrath, fully exprest in *Famine, Sword and Pestilence*, not only upon the *People*, but upon the *Priests* also, that shall perswade them unto *disobedience*.

(c) 2. Pre. The second Precept is enjoined us out of the New Testament, Ro. 13.1. *Let every soul be subject to the higher Powers, for there is no power but of God; the Powers that be, are ordained of God: whosoever therefore resisteth the Power, resisteth the Ordinance of God; and they that resist, shall receive to themselves damnation.* This Power, (this King) to whom S. Paul commandeth this subjection, was Nero, the bloody persecutor of all that honoured the blessed Name of *Iesus Christ*.

(c) The 2. Precept is the old place, Rom. 13.1, 2, 3, &c. To this I answer, that this Gentleman sure doth suppose that hee can say more then Doctor *Fern*, or else he would never presse it so far; But I will not dare to sup-

pose that I can say more then they, which have given him answer. Let the Reader apply himself unto Master Burroughs in the end of the Treatise, intituled *The Lord of Hosts*: and others labouring excellently upon that subject. Only thus much give me leave to advertise: The Gentleman doth first hoodwink you, and then abuse you; 1. Gods command, his reason, and that under, thereat, they are altogether, yea and every one by himself, that which we desire to tremble to think of disobedience to; For they are such a threefold coard as cannot be broken, but we break with them. 2. Equality with our Sovereign, superiority, or supremacy over him, let this book object against them that are guilty of desiring such a thing. We utterly disclaim and renounce the thought thereof; And therefore herein the Author fights with his shadow, and not with us. 3. His distinction of active and passive obedience, power, praise, pliance, prayers, &c. Suppose all this should be admitted, yet the Author hits not the question, alas he comes not neer the mark. Indeed no more they do any of them by their good will. 4. The paralell too between the two Scriptures, that is to say, between the 13. Rom. 1, 2, 3. and 1 Cor. 11. 29. with that flash of wit discerning the Lords body, and discerning the Lords Anointed, that he sayes of ordinance, and the punishment of disobedience, &c. allow him all this, and all this is beside the businesse in hand, and hath nothing in it but froth: How easily, and with no noise falls all this Babel to peeces thus? 1. He that rebels against Gods commandment, shall receive to himself judgement, True, but we do not so; therefore, &c. 2. He that desires to be equall with, or above his King, he, &c. But wee abhor it with our hearts; therefore, &c. and so of all the rest. This Spiders web is soon swept down you see; Much reading, I know by my self, is a wearisomnesse to the flesh; And though there be many Books, yet every one hath not time to read them; observe therefore, good Reader, without prejudice, these following things in answer to this Precept; 1. Obedience to the King may be denied, not only in things unlawfull by the law of God, but Man also; This is granted by the Kings side, this Position, *That Gods Law and Mans Law do limit Kings power*. 2. Resistance is lawfull, with these three cautions: 1. If there be the consent of the two Houses of Parliament. 2. If that Resistance be defensive. 3. If the King be bent to overthrow all Religion, Laws, Liberties, &c. and shew nothing but will: For you know, sir, and for shame do not dissemble it, that *Aristotles* old rule is, He that governs by Law, is a King, by Lust, is a Tyrant. The next Book therefore that this Gentleman writes, we shall intreat him to satisfie the Reader in those particulars above, and such as these below, viz. 1. What is the difference between *Summa* power, and *Swayus* strength, for surely this must be regarded. 2. There is difference between these two, He hath, and He is; the greatest power, let it be spoken of whom it will. 3. The resistance of the Power, and the resistance of the Will, are things different. 4. These concurrences in a Governour, which all have granted: 1. The Power, which is from God; 2. Person, which is from men; 3. Qualification, which is from himself; 4. Limitation, which is from the Law divine and humane. 5. Let him also satisfie us in these two things more, that is to say, 1. Though duty, breach of oath and covenant, doth not make forfeiture of power; yet, whether any breach doth so. 2. Whether power given to King, Parliament, &c. may be reassumed? when, how, in what cases, and by whom? The light of reason we have, hath taught us this, and we cannot forget it, That spirituall good things have such means to preserve them; which is a truth warranted by Gods Word. That naturall and civill good things must surely have means to preserve them also: Such therefore would I intreat the next Discourse of this Gentlemans to be, as may give satisfaction in these things, or else he doth nothing to the purpose.

Gods *Command* should be a sufficient Argument, *αὐτὸς ἰπὺ* is enough: But when he adds a *Reason* too, he answers all *Objections*: But when he threatens a *punishment* (no lesse then *damnation*) upon the resistance thereof, he hath used all means to perswade a *necessity* of obedience.

*Let every soul be subject.*

Not equall, much lesse superiour. And what is taking up of *Armes*, but an imployed supposition of at least *equality*? What are the hopes of Conquest but an Ambition of *Superiority*? What is condemning, judging, or deposing, but *Supremacy*? For it is against the *nature* of an Inferiour to condemne, judge, or depose a Superiour.

And, lest the Rebellious should confine his obedience to a *good Prince*, the next words reply,

*For there is no power but of God.*

Power in it self, is neither good nor evill, but as it is in *subject*, the person; If an evill King, an evill Power; if a good King, a good Power: God sends the one in Mercy, and we must be subject; the other in Judgement, and we must be subject: in things lawfull, *actively*; in things unlawfull, *passively*: If a good King, he must have our *praise* and our *pliance*; If an evill King, he must have our *Prayers* and our *Patience*.

*He that resisteth the Power* (whether good or evill, for all power is of God) *resists an Ordinance of God* (Ordinances of men are not resisted without ruine) *and whosoever resisteth, shall receive, but what? xijm iauris damnation to themselves.*

Now compare this place with that 1 Cor. 11. 29: *He that shall eat this Bread, and drink this cup of the Lord unworthily, eateth and drinketh*, What? *xijm iauris damnation to himself.* If then there be proportion betwixt the Sin and the Punishment, you may hereby gather the heinousnesse of *disobedience*, the punishment whereof is the very same with his, that is guilty of the *Body and blood of our Lord*; to the one, *for not discerning the Lords Body*, to the other, *for not discerning the Lords Annoynted.*

*Obj.* The Lords Annoynted? And who is he? None but the *Regenerate*: Christ is not Christ to any, to whom Jesus is not Jesus.

*Ans.* Gods Word answers your silly Objection, not I: was not *Saul* Gods Annoynted 1 Sam. 26. 9. Was not *Cyrus* Gods Annoynted

Annoynted, and many more whom God acknowledges so, and yet wicked Kings ?

*Cyrus is mine Annoynted yet he hath not known me.*

*Example. 1. (f)* The first Example for our Obedience the Old Testament proposeth to our imitation, *Dan. 3. 16. Nebuchadnezzar the King of Babylon sets up a golden Image, Shadrach, Meshach, and Abednego, were commanded to fall down and worship it.*

The King a known Pagan commands grosse Idolatry, did these men conspire ? Or (being Rulers of the Province of Babel) did they invite the Jewes into a Rebellion ? did these, to strengthen their own Faction, blast their Sovereigns Name with Tyranny and Paganisme ? Did they endeavour by scandals and impious Aspersions, to render him odious to his people ? Did they encourage their Provinces to take up Arms for the defence of their Liberties or Religion ? Did they seize upon or stop his Revenues ? or annihilate his Power ? did they estrange themselves from his Presence ? Murther his Messengers, or would they have slighted his gracious Offers ? No, being called by their Prince, they came ; and being commanded to give actuall obedience to his unlawfull commands, observe the modestie of their first answer, *Dan. 3. 19. We are not carefull to answer thee in this matter* ; and being urged, marke their pious Resolution in the second : *Dan. 3. 18. Be it knowne, O King, we will not serve thy gods, nor worship the golden Image which thou hast set up.*

(f) For the first Example ; Truly I doe but desire to appeale to Iudgement which is sound, & without prejudice, not idolizing the name of King, Court, &c. as not long since we were commanded to doe something else ; And by those which now desire to preach us as deep into the blind obedience, as ever they did. I have (I thank God) three rules fitted to that threefold obedience, which have not yet failed me in the trust I have committed to them ; I am informed, that,

1. Blind obedience wanteth discretion.
2. Implicite obedience wanteth truth.
3. Seditious and servile obedience wants justice.

Reader, do but observe, with what obedience they would have thee obey ; and also take the good memorandum given thee by an Ancient ; and be not blindly obdinate, and I desire no more : *Tertullians* censure of the people of his time, is thus : *Majore formidine Casarem observatis, quam ipsum de Olympo Jovem* : which is in English thus in effect . I would to God some of you would learn to fear God a little . which pretend you fear (and love the King so much) and I could like it well. *Michior Canus* takes occasion to say of the *Italians* these words ; *Vos Itali vultis Deum habere in pane, quem non creditis esse in calis* . in English, You *Italians* will needs have God to be in the bread in the Sacrament, which I'm afraid you hardly beleve to be in heaven. *Sic ille in vita Melanct.* But to the point ; this first Example, Reader, I judge it (to this business) very incongruent and absurd ; Absurd, I say ; for do but observe, and the force of the reasoning lies thus . Three Children captives do yield passive obedience to the lawfull commands of a free Monarch, in a strange land ; Therefore all free men ought to yield passive obedience without resistance, to the meer Will of a mixt Monarch, (the Parliament then sitting, and dissenting thereto) in their own Land. I shall pray the Reader to observe well the agreement between this case and ours . 2. It is not lawfull in any case to resist (no, though the commands be altogether unlawfull) a King that is to governe by Will ; Therefore unlawfull also to resist him (or his bad Councell) which is to governe by Law. Thus the Gentleman argues from the first of these Examples which did so confirme him.

The King threatens the Furnace, they yeeld their bodies to the Furnace, and say, *Dan. 3. 17. God whom we serve will deliver us out of thy hands*, and is not, he will deliver *Thee into our hands*. They expect deliverance rather in their passive obedience, then in their aſuall reſiſtance.

*Ob.* But they were few in number, and their forces not conſiderable.

*Anſ.* Admit that which all Hiſtories deny, Was not God as able to ſubdue *Him* with ſo few, as to deliver them from ſo many? Had their weakneſſe leſſe reaſon (for the cauſe of Gods apparent diſhonour) to expect a miraculous aſſiſtance in thoſe dayes of frequent Miracles, then we after ſo long a ceſſation of Miracles? Gods glory will not be viadicated by unlawfull meanes, or unwarrantable proceedings.

*Obj.* I, but we take up Armes, not againſt the King, but againſt his evill Counſellors.

*Anſ.* Adherents ye mean, A rare diſtinction! And, tell me; whoſe power have his Adherents? The Kings; By which appeares, ye take up Arms againſt the Kings power; *Eccl. 8. He that reſiſteth the power* (it is not ſaid the Prince) *ſhall receive damnation*. Again, *Where the word of a King is, there is power*. God joyned the King and his power, and who dare ſeparate them? They that take up Armes againſt the Parliaments power (you ſay) take up Armes againſt the Parliament; do not they then that take up Armes againſt the Kings power, by the ſame reaſon, take up Armes againſt the King? Now look back upon your intricate diſtinction, and bluſh.

*Obj.* But, if the King betray the *Truſt* repoſed in him by his Subjects, they may ſuſpend their obedience, and reſiſt him.

(g) You, and ſuch as you, the Kings flatterers; and it is pittie to ſee what dawbing here is with untempered mortar.

*Anſ.* (g) Kings are Gods Vicegerents, and cannot be compelled to give an account to any, but to God. *Pſal. 51. 4. Againſt thee, againſt thee only have I ſinned*, That is, to thee, to thee onely muſt I give an account. Though I have ſinned againſt *Uriah*, by my *Act*; and againſt my people by my Example, yet againſt Thee have I onely ſinned. You cannot deprive, or limit them in what you never gave them, God gave them their Power, and who art thou that dareſt reſiſt it? *Prov. 8. 15. By me Kings raign*.

*Obj.* But, his *Crown* was ſet upon his Head by his Subjects, upon ſuch and ſuch conditions.

*Anſ.* Why

*Ans.* Why was the penalty upon the fail not expressed then? Coronation is but a humane Ceremony, And was he not Proclaimed before he was Crowned? Proclaimed? But what? A King? And did not you at the same instant by relative consequence, Proclaim your selves Subjects? And shall Subjects condition with their King, *(b)* or will Kings bind themselves to their Subjects, upon the forfeiture of their power, after they have received their Regall Authority?

*Obj.* But the King hath, by Writ, given his power to his Parliament, and therefore what they do, they do by vertue of his Power.

*Ans.* The King by his writ, gives not away his power, but communicates it: By the vertue of which Writ, they are called *ad tractandum & consulendum de arduis Regni*, to treat and advise concerning the difficulties of the Kingdom: Here is all the power *(i)* the Writ gives them, and where they exceed, they usurp the Kings power, being both against the Law of God, and the constitutions of the Kingdom.

*Ob.* Well, but in case of necessitie, when Religion and Liberty lye at the stake, the Constitutions of the Kingdom (for the preservation of the Kingdom) may suffer a Dispensation.

*Ans.* Admit that: But what necessity may dispence with the violation of the Law of God? the deviation where from is evil, and, Thou shalt do no evil, that good may come thereon.

*Ob.* But, we take not Armes against the King; but onely to bring Delinquents to condigne punishment.

*Ans.* And, who are they? even those that take up Armes for the King; which an unrepealed Statute, 11. *Hen.* 7. acquits. But admit Statutes may be broken, and you seek to punish them; Who gave you the power so to do? The Law: And what Law denies the King power to pardon Delinquents? God that hath put power into the hand of Majesty, hath likewise planted mercy in the heart of Sovereignty: And, will ye take away both his Birth-right and his Blessing also? Take heed, you do not flight that, which one day may prove your *(l)* Sanctuary.

*Ob.* But, the King, being a Mixt Monarch, is bound to his own Lawes.

*Ans.* There be two sorts of Lawes, directive and coercive: As to the first, he is only bound to make his accompt to God; so to the second, he is only ly: ble to the hand of God: who

*(b)* He is bound by the Law to the Law, which is the common Sponsor between him and the subject, viz. that the subject shall pay tribute, give obedience, &c. and then, that he shall enjoy his protection too, or else he is in an ill case.

*(i)* Yes, to enact something too, surely, Sir, you have forgot your self: but if Delinquents be found out, and rescued from the hand of Justice, what then? Nay, if they be armed against them, which should doe justice on them, what then?

*(k)* Here's no law of God broken yet unless: you shew us more.

*(l)* Our rejoycing is the testimony of our conscience, that we shal have mercy with the King of Kings, which is our soules sole sanctuary. In the mean time, you reason well; The King may pardon some delinquents, therefore ought to pardon any, yea all. A King hath mercy for Delinquents, therefore let him spare them, nay arme them against those that endeavour to doe their duties in ridding the Commonwealth or Church of them

shall say unto him, what dost thou?

(m) See before confessed, that the Kings power is limited by Gods law, and mans law too; where's the limitation, if he may doe what he will, and must account to none but God? For in vain is he petitioned, or subsidy or aid denied him, For he may take all when he pleaseth, and is to account to none but God.

(n) Prove a surreptitious right, and you say something.

*Obj.* But Kings now adayes have not so absolute a power, as the Kings mentioned in the Scripture.

*Ans.* Who limited it? God or man? Man (m) could not limit the Power he never gave: if God, shew me where; till then, this objection is frivolous.

*Obj.* But, when Kings and their assistance make an offensive, and a destructive warre against their Parliament, may they not then take up defensive Armes?

*Ans.* It is no offensive Warre for a King to endeavour the Recovery of his surreptitious right (n) however, are not the Members of a Parliament Subjects to their Sovereign? If not, who are they? If Subjects, ought they not to be subject? Gods people, the Jews, *Hester. 8.* that were to be destroyed by the Kings command, neither did, nor durst make a defensive Warre against his abused power (untill they first obtained the Kings Consent.

But admit it lawfull, (though neither granted nor warranted) that subjects may upon such terms make a defensive Warre; does it not quite crosse the nature of a defensive Warre, to Assault, pursue, and dispossesse?

When you shot five peeces of Ordnance before one was returned at *Edge-hill*, was that defensive? When you besieged *Redding*, which you after slighted, was that defensive? When you affronted *Basing-house*, was that defensive?

The warrantable weapons against an angry King, are Exhortation, Diswasion, wise reproofe (by such as are nearest to him) Petition, Prayer, and Flight; All other weapons will at last wound them that use them.

(o) For the two Examples of our blessed Saviour, to it I answer, That this Example also I judge to be like the former, & very impertinent. My reason is, our blessed Lord had an aime only at the business which he came to do, viz.  
1. To do the work of his Ministry, *Esa. 61. 1, 2.* and, 2. in due time to suffer the death on the crosse, upon which two of the parts of his office were dependent, viz. the Prophetical & Priestly office; for the 3. part, that is his Kingly.

Ex. 2. The 2 Example was left us out of the New Testament; by Him that is the true president of all holy obedience, our blessed Saviour; whose humility and sufferance was set before us as a Copy for all generations to practise by. *1 Pet. 2.*

The temporall Kingdom of the Jewes, successively usurpt by these two heathen Princes, *Augustus*, and *Tiberius*, two Contemporaries, was his naturall Birth-right, descended from his Type and Ancestor King *David*. Had not he as great an Interest in that Crown, as we have in this Commonwealth? Was not He as tender-eyed towards his own naturall people, as we to one another?

Was

Was not the Truth as deare to Him, ( who was the very *Truth* ) and the way to it; as direct to Him ( that was the only *way* ) as to us?

Was not *He* the great *Reformer*?

Had the *Sword* been a necessary stickler in Reformation, how happened it that he mistook his *Weapon* so? In stead of a trumpet, he lifted up his *Voice*.

Were *Plots, Policies, Propositions, Prophinations, Plunderings, Militarie Preparations*, his way to Reformation? were they not his own words, *Mat. 26. 52. He that taketh up the Sword, shall perish by the Sword.* Nor was it want of *strength*, that he reformed not in a Martiall way: *Could not he command more then twelve Legions of Angels?*

Or had he pleased to use the *Arme of flesh*, could not he that raised the *dead*, raise a considerable *Army*? Sure, *St. John the Baptist* would have ventured his head upon a fairer *quarrell*, and *St. Peer* drawn his sword to a bloodier end; No question, but *St. Paul*, the twelve *Apostles* and *Disciples* would have proved as tough *Colonells*, as your associated *Essex* Priests did *Captains*; and doubtlesse *St. Peter*, who converted 3000. in one day, would have raised a strong *Army* in *six*.

Our blessed *Saviour* well knew, that *Caesar* came not thither without divine *permission*. In respect whereof, He became obedient to the very *shadow* of a King; and whom he actively resisted not, he passively obeyed.

*Obj.* I, but there was a *necessity* of his obedience, and subjection, to make him *capable* of a shamefull death.

*Ans.* No, his obedience, as well as death, was *voluntary*; which makes you guilty of a *shamefull* argument.

*Obj.* But, He was a *single person*; We, a *representative body*: what is unexpedient in the one, is lawfull in the other.

*Ans.* Worse and worse! If our blessed *Saviour* be not *Representative*, Tell me whereof art thou a *Member*? woe be to that *Body Politick*, which endeavours not to be conformed according to the Head *Mysticall*.

self saith so, *Ioh. 10. 18.* I lay down my life. no man takes it away. But yet necessary too, *quoad decretum*, as I shall shew you out of your own Scriptures, *Mat. 26. 54.* how then should the Scriptures be fulfilled, which say that it must be so.

(p) *Bona verba, quaso:* You are peremptorily ignorant, Sir, and forfeit your discretion very often. The death of our Lord was voluntary *quoad depositum*, it is true, *hinc*

He

(q) If alwayes you say something, but if ever otherwise, either by himself or his, your parallell is not worth a point. See *Mat. 10. 34.* and be not rash.

(r) He preached obedience with limitation, *Mat. 22. 21.* *Cæsar's* due no more, you (like a company of flatterers as you are) preach it without limitation.

(s) Do not impudently tax us of preaching lyes, shew any one so doing, and name

him, otherwise you must needs father the lye. The Gentleman you glance at, in the word (*Martiall*) is quite beyond your aspersions, and till the Court admire such *Micaiah's*, I am afraid the Kings undertakings will be but like *Abahi's* journey to *Ramoth Gilead*, though 400. such as you say all, *Go up and prosper.* (t) Order is a word of great latitude, Sir, and I beleeve you mean, Order of Bishops, Order of Cathedrals, Order of Church-service, &c. Look about you, and you have been answered. No, know God is the god of Order, and not of Confusion. (u) In your two last particulars you beg shamefully, 1. You would have us think such as you mean to be Peacemakers, who are indeed our only Peacebreakers. You are such, and we have found you such on every treaty that we have had with you, like him that shed the blood of warre in Peace. We have found you as the men of *Meseck* and *Kedar* (degenerating indeed) which whiles we (and you too) talk of Peace, make you ready to battell, *Psa. 120. 7.* 2. You would have us think that imprisonment for malignity, and as Incendiaries in a State, is persecution for righteousness. No, we know you suffer as evil doers, are buffeted for your faults, and desire you to remember the old rule, *Non pana sed causa martyrem facit*, It is not the punishment, but the cause which makes the Martyr. Sir, it becomes them that brings such a rayling accusation as this, so full of bitterness, and grosse falshood, to draw it to particulars, and so say, This and this was done by such and such a person and persons. We who desire information, beleeve me, do think, the blasphemies, lyes, and brasse-brow'd impudencies to be on your side.

He preacht peace; (q) Your Martiall Ministers (by what authority they best know) proclaim warre. (r) He, *Obedience*; They, *Sedition*: (s) He *Truth*; They, *Lyes*: He, (t) *Order*; They *Confusion*: He, *Blessednesse* to the peace makers; They, courage to the (u) *Persecutors*: He, *Blessednesse* to the persecuted; They brand them with *Malignity* that call them blessed.

God was not heard in the *whirlwind*, but in the *still voice*.

But, his thoughts are not as our thoughts, neither are our wayes like his wayes.

But, whence proceeds all this? even from a *viperous* Generation (which hath long nested in this unhappy *Island*) and those encreased multitudes of *simple soules*, seduced by their *seeming* sanctity, who taking advantage of our late too great *abuse* of Ceremonies, are turn'd desperate enemies to all *Order* and *Discipline*, being out of charity with the very *Lords prayer*, because it comes within the *Popish Liturgie*.

How many of these have lately challenged the name of *sanctified* Vessells, for containing the poyson of unnaturall *Sedition*? How many of these have usurpt the stile of *well-affected*, for dis-affecting peace? How many of these have counterfeited the honour of good *Patriots*, for largely contributing towards the *Ruines* of their Country? How many does this *Army* consist of? How for their sakes is *Blasphemy* connived at! *Sacredge* permitted! How for their encouragement, are *Lyes* and brasse-brow'd *Impudencies* invented, nay published (nay published in their very *pulpits*) and tolerated (if not commanded) even by *them*, who (perchance, where this quarrell ended) would throw

the

the first *Stone* at them ! How many of our Learned, Religious, and Orthodox *Divines* ( who by their able *Tongues* and *Pens*, have defended and maintained the true ancient and *Catholique Faith*, and vindicated the *Reformed Religion* from the aspersions of her potent Adversaries ) are now plundered in their *Goods*, sequestred in their *Living*s, imprison'd in their *persons*, ( if not forced in their *Consciences* ) whilest their Wives and poore ( x ) Children begging their bread, are left to the mercy of these *unmercifull* times; even for the encouragement of them, whose ( y ) *pedantick* learning durst never shew her ridiculous face before an easie *School-man*, whose livelihoods they unworthily usurp, not dispensing the *bread of life*, but the *darnell* of giddy-headed *fancy* and *sedition*, abhorring the way to peace, and maligning those that ensue it.

*Obj.* I, but we desire Peace, so we may have *Truth* too.

*Ans.* What mean ye by having *Truth* ? The preservation of the *Old Truth*, or the institution of a *New* ?

If ye feare the *alteration* of the *Old*, ( having yours *Sovereigns Oath*, which you dare not beleieve ) what other assurance can you have ?

The *Blood* you shed, is *certain*; the change you feare, is ( z ) *uncertain*: it is no wisdom to apply a *desperate* Remedy to a *suspected* disease.

If the enjoyment of peace depends upon a full *assurance* of *Truth*, our discords may bear an everlasting Date : God hath threatened to remove his *Candlestick*, and our wickednesse justly feares it; And so long as we feare it, shall we abjure *peace*, the blessed *meanes* to prevent it ? He that seekes to *settle* *Truth* by the sword, *distracts* it.

Or is it a *Truth* ye want ? If so, Is it of *Doctrine*, or of *Discipline* ? If of *Doctrine*, *Actum est de nostra Religione*, Farewell our Religion. Or, is it of *Discipline* ? Discipline is but a *Ceremony*. And did the Lord of the *Sabbath* dispense with a *moral* Law, for the preservation of an *Oxes* life, or an *Asses* ? and shall we, to alter some few indifferent *Ceremonies* ( allowed by the *Parliaments* of three *pious* and *wise* Princes, and the practise of many holy *Martyrs*, who sealed the true protestant Religion

matter for you to write so ; but it is not so easie for you to make wise men think so. *Solomon* prudent man, and his foole, with their previtions, and provisions, are to be seen, *Prov. 22.3.* You are very confident of your abilities, that dare oppose your judgement so that of a whole State

( x ) There shall be judgement mercilesse to him that sheweth no mercy; *Jam. 2. 13.* I pray you open your eyes, and see the justice of the Lord of hosts in this thing *Adonibezek* shall rise up in judgement against you, his confession is *Jud. 1. 7.* As I have done, so God hath rewarded me. So must you say too Remember your encircutting, undoing, depriving, suspending, mercilesse high Commission Court, and then say, God is just.

When a ships landing of these that your party drave to *New-England* were sayling thither, O ( sayes a creature of one of your Courts ) that a storm would come now, and sinke all these into the bottome of the sea ! this is a peace of your charity.

Beleeve it, Sir, you have been bloodily mercilesse, and the just God is now in making inquisition

( y ) *Surgunt in docti, & rapiunt calum, & nos cum omnibus doctrinis nostris destrudimus in gehennam. Aug.*

( z ) It is an case

with

(\*) Truth is one, as is the God of truth; And as for the Separatists, Anabaptists, Antinomians, &c. What the State thinks of them, and how it proceeds against some of them, you should seek to know before you seem to censure. We contend not, Sir, for such a truth as must have a touch of an Irish toleration. The Independants, those Gentlemen do differ in judgement in that point, tis true, yet modestly, and without morosity: Reckon them with reverence, Sir, I pray you, they shall for learning go check by jowl, with your side of the first form, And if you take them in their Pulpit employment, beleeve me, none of yours are to be compared with them; Alas Sir, preaching, that is to say, opening the whole counsell of God, hath been out of fashion at Court, ever since I was born; More the sinne, and shame of some body, And the judgement which is denounced *Amos 7. 11. 16. 17.* Reader,

observe if it be not accomplishing: Neither is the quarrell for a few ceremonies, we contend for substance, For all our liberties, as we are men, and Christian men, do lie now at stake, and we hope the Lord will discover himself to be for us therein. (\*) This hath been answered before, and if an accusation against us were enough who should be guiltlesse? If you think, Sir, you can yet bring any thing against our proceedings, which hath not been said, and deserves the name of any more then such a cavill as this, you have your liberty.

with their blood ) cry down Peace, and shed the Blood of many thousand *Christians*?

Our seduced Protestants will have no set *Formes* of prayer, but what proceed immediately from their own *Fancies*. This is their Truth.

Our *Semi-separatists* will hear our Sermons ( if they like the Teacher ) but no *Divine Service*. This is their Truth.

Our *Separatists* will not *communicate* in our Churches, nor joyne in our Congregations. That is their (\*) Truth.

Our *Anabaptists* will not baptize till yeares of discretion, and *Re-baptize*. That is their Truth.

Our *Antinomians* will have no *Repentance*. This is their Truth.

Our *Independants* will have an vniverfall *Parity*; This is their Truth.

Good God, when shall we have peace, if not till all their Truths meet!

*Obj.* But, Christ sayes, *Mark. 10. 34. I come not to bring Peace, but the sword*: therefore for the Propagation of Peace, it is lawfull to use the Sword.

*Ans.* So he is tearmed, *1 Cor. 1. 23. a stumbling block*, and does that warrant to stumble? So, He sayes, *Mat. 26. 31. All you shall be offended because of me*; and doth this Patronize our Offences? The Law is good and just: Because *Rom. 7. 7. then we had not known sin but by the Law*. Is it therefore lawfull for us to sinne? God forbid.

Our Saviour brings the Sword among us, as wholesome meat brings sicknesse to a weakly sick stomach, or Physick to a body abounding with Humours; not intentionally, but occasionally.

Thus, by your erroneous and weake mistakes, you make the Prince of Peace the Patron of your unaturall War: and the God of Truth, the president of your (\*) *unexamined errors*.

But, Almighty God, the Champion of his own Truth, and maintainer of his own Cause, hath ( to more then common admiration ) appeared in this great Enterprize.

He that delivered *Israells* handfull from the hand of *Pharaohs Host*, hath shewed himselfe in the ( almost incredible ) proce-

dings

dings of this heaven-displeasing Warre; the briefe Relation (b) That is to say, whereof may move those hearts, that are not seared, or stone, could get them, for indeed they were design'd to have had them, that we might have had what they have in Germany, that is to say, neither house, home, nor habitation; The tender mercies of the wicked are cruelty, for this Parliament therefore, and that seisure, We humbly besse the name of our good God. But good Sir, not first before the plot for bringing of an Army against the Parliament. Nor first before many other things which conscience hath not silenced amongst some of you, and in due time the Kingdome will take notice of, Sir, with all your tricks and ambiguities, you

The two Houses of Parliament made first (b) a generall seisure of all the Armes, Ammunition, Castles, Forts, Magazines, and Ships, (being the whole visible strength of this unhappy Kingdome) to whom (having now settled the Militia, both by Sea and Land, in their own hands) tides of Proposition gold came in upon the (c) Publique Faith; Money (like blood from the Liver, conveyed through all the veines) issued to make a large supply, and where it stopt a while, mountains of Massie Plate, from the vast Goblet to the slender Thimble, this faith removed into their safe possession: And when the great Milch-cow began to flake, they prest her nipples, and by hard streyning renewed the streame. As Physicians evacuate the Body, sometimes by Vomit, sometimes by Purge, sometimes by Phlebotomy, sometimes by Sweating, sometimes Fluxing, sometimes Diureticall, yet Purge but the same Peccant humour; So did they, first by Proposition, then by way of Contribution, now by way of Loan, then by way of Subsidy, (no lesse then 50 at one time) here by way of Assessment, there by way of Twentieth part, then by way of Ex-

classe in a Net, and your dissimulation and prevarication cannot be hid. (c) Truly our gold came not in as it ought to have done; We had then, and yet have too many amongst us whose earerings were laid by for an Idoll of their owne making. But now you speak of our Incomes for the Warre; Remember I pray you Sir, that we do not forget some of your Receipts also. First, The Lands and Money of almost all the Nobility and Gentry of the Land. Secondly, Malignant Merchants and Citizens, not a few. Thirdly, All the Civilians in the Kingdome, and (Reader) into their hands, all the treasure of the Kingdome was running out of all their Coffers you expend. And indeed it must be so, for it was ill got, and must not be better spent. Fourthly, You received one summe from beyond Sea upon a good Pawne. Fifthly, And 100000 l. came in (they say) elsewhere that was holpen to be gotten by us, and now is spent to fight against us. Sixthly, All the wicked ones which are scummed off the three Kingdomes are on your side, these usually love not any thing better than that which God hateth, and will give their first borne to a Moloch; The Gentleman observes it well, we are faine to straine hard for monies, every thing expended in the things of God came too too hard. But to Idolatry, every thing comes easie, the health, 1 King. 18. 28. they cut themselves with knives, &c. the wealth, Exod. 32. 6. they pluck'd off their earerings: the ease, Exo. 32. 6. rose early; their very children too. Psal. 106. 37. They offered their sonnes and daughters to devils. Seventhly, All the Papiists in Christendome yeeld you their prayers and pargies, then I shall desire thee (good Reader) to marke with me these two things. First, who they are that fight against us, that is to say, a gracious Prince, and some others missed into the deep mire (alas) where now they stick so fast that God onely can help them out. Secondly, what is to be feared these men will doe if they should prevail, viz. Pull downe any thing to set themselves up againe, and to repair the ruines of their (thus) spent states and fortunes.

cise, one while by way of Sequestration, then by way of Plunder, but still the issue, Money: And to work the better upon the affections of the Multitude, all this for the behoofe of King and Parliament; for the pretended defence of ( God knowes what ) Religion; insomuch that men came in like Swarmes to the next Tree, or rather like treacherous Decoyes, with their innocent multitude into the Net, and Horses without number.

Thus were they supplied with all necessaries which the Arme of flesh could provide, for the waging of an unconquerable warre, whereon the Money already expended, makes no lesse figures then 17 Millions Sterling, besides the Revenues of the King, Queene, Prince, Duke of Yorke, and the whole estates of all such as take up Arms against them, besides free Quarter, and Souldiers yet unpaid. His Majestie on the other side driven away with a few Attendants, not having among them, so many Swords and Pistols as these had Canons, wanting both Money, Horses, and Ammunition, onely what he received from the piety of some beleiving Subjects, ( whose cares were Pamphlet-prooffe against all defamations, and scandals cast upon sacred Majesty ) finding slender Provision in his own Dominions; and that stopt or seized which came from forraigne parts: No Shipping, but what he purchast with the precious and extreame hazard of his few ( but Valient ) Subjects: No Armes, but what he gained by the courageous venture of his own neglected Life, the Subject of our continuall Prayers: Yet hath God covered his head in the day of battell, and blest him with such successe, that he is (by the Divine Providence) become a great (d) Master of the Field, and almost able to maintaine fight with his own Ships at Sea.

(d) It is the desire of our soules, that his Majestie were master of his own passions, and then of all the three Kingdomes.

*The God of Heaven blesse him, and prosper him, and make his dayes as the dayes of Heaven, that being here the Faiths Defender, he may still be defended by the Object of that Faith.*

And we do not doubt of both these, if God would once please to rescue his sacred Person out of your hands, in the mean time, we will not cease to pray, that God would give him the great evidences of his external love to great ones, that is to say, a wealthy family, solid honour, and a sure posterity, yea, and that his soul may be bound in the bundle of life, with the Lord his God, while the soul of his, and our adversaries be by God cast out, as out of the middle of a sling: Surely God is just, and the misleaders houses have been as the moth, or as the lodge, that the watchman maketh. *Iob 27. 18.*

[ Nor

Nor is the (e) providentiall hand of God more visible in *pro-  
ffering* him then in *punishing* his Enemies, whose ruines may re-  
maine as Sea-marks to us, and *Pyramids* of Gods Power, where-  
of a touch :

Sir *John Hotham*, then Governour of *Hull*, who first defied  
and dared his Sovereigne to his face, what is become of him?  
How stands he a *Marke* betwixt two dangers, having nothing  
left him but guilt enough to make him capable of a desperate  
Fortune ?

rather then Christians. Solomon saith, *Eccles. 9. 2. 3.* That all things come alike to all, and the same conditi-  
on (in regard of outward things) is to the just, as to the wicked: as is the good, so is the sinner; he that swear-  
eth, as he that feareth an oath. On all this, this Gentleman concludes presently that, which *Salomon* gave his  
heart to know, and could not comprehend, *vers. 1.* This Gentleman concludes, 1. That *Master Hampden*  
was punished. 2. Thus, and in this manner. 3. For this, and this. Though you dare deale thus boldly  
with the secrets of humane Majestie, yet if you presume so with the Divine, look for your reward, and  
be sure the damnation doth not sleep of those, who like brut beasts made to be taken and destroyed, speak  
evill of things, and men they know not. But to the particulars (Reader) the reproach which he would cast  
upon that honourable man *Master Hampden*, heare the truth of: *Master Hampden* (as many other godly  
and gallant patriots) stood against Ship-money, and such things, as being (for so indeed they were) against  
Law, and liberty of the Subject; denying to pay those things which indeed ought not to have been demanded:  
here-hence a suit is commenced against the said *Master Hampden*, a suit in His Majesties name for the  
things aforesaid, wherein he endevored legally to defend himself, and with himself, us, and ours, and the King.  
done: choosing rather to suffer imprisonment, &c, then to do act, either against conscience, within which  
is and wilbe, index, judex, carnisex, or law, without which ought to be to every good subject *sic ut murus  
obveniat* as a sure defence. Sir, had his Majestie had about him such as *Master Hampden* was, and would have  
pleased to have given care unto them, (which we do not desire to doubt his gracious disposition in) he  
would have spoken to our Sovereigne words of truth, and sobernesse, which would have been as so many pre-  
cious preservatives against precipices; but the Court was then, as it is now, full of pestilent sycophantisme  
(more the pitty) wherein I beleieve your reader will allow you none of the least share; Sir, I must tell you  
many bleste God for those few, such as this Gentleman was, and what aspersions you cast on him, you will  
never keep from recoyling in your owne face.

† *Master Hampden*, that first waged Law, and then War against  
his own naturall Prince, hath not he (since these unhappy trou-  
bles began) bin first punished with the losse of children, nay, vi-  
sited to the third Generation, to the weakning (if not ruining)  
of his Family, and then with the losse of his own life, in the  
same place where he first took up Armes against his gracious  
Sovereigne? was it not remarkeable, that the Lord (f) *Brooke*

(e) To your pro-  
videntiall obser-  
vations, I say thus:  
Sir, Surely were  
not prophaneesse,  
and blasphemys  
as toys, and tri-  
fles among you,  
you durst not  
speak, much lesse  
print such blasphe-  
mys as these, such  
language, as indeed  
befits heathens, ra-  
ther

(f) The Lord  
*Brooke* is the next  
man you bark at,  
and he is dead;  
(more the pitty  
had it otherwise  
pleased our good  
God) had he lived  
he would have  
made an excellent  
instrument of Re-

formation indeed. But he tooke exception against that clause in the Liturgy, *From suddain death good Lord  
deliver us*; if he did so, it is answerable in the fathers language, *Nulla subita mors pñ*, so *Saint Augustine*,  
there is no sodain death to the godly. I beleieve that noble Lord was better prepared for that which God was  
pleased to call him to, even that day he died, I mean death it self, how suddainly soever it might seem to you  
to come, then you ever were while you studied the writing of this book; He that is a mortified, and yet mor-  
tifying Christian seeks to dye dayly, and desires to be dissolved, and to be with Christ, which is best. Those  
that make their covenant with death, and their agreement with hell, whose only preparation for death is by

endeavouring to forget it, to these men death is the terrible of terribles, but the righteous is bold as a lyon, and is perswaded that neither life nor death, &c. shalbe able to separate him from the love of God which is in Christ Iesus our Lord. But he was slain out of a Cathedrall: Sir, I do not wonder that any friend of reformation should be killed thence, they would kill reformation it self, were it in their power: and this that you alledge, Sir, is one of the least of their sins: Alas the Bishops, and the Cathedralls have killed thousands of souls, here they killed the body indeed, but they could go no further, you set a Character upon that honored Lord, (though against your will) which will not be forgotten, and indeed the memory of the just must be blessed. You give him (as *Caiaphas*) an excellent *Epitaph*. *Deo et Ecclesie cecidit hic*, My Lord Brooke fell for God, and the Church. And Bishops are down already, what then should the Cathedralls do up? Truly I do not know, unless to be a nest, and cage of all unclean birds, a harbour for dumbe dogs, proud prebends, *non residentiaries*, and a crew of ale-swilling singing men, who with their *boatus strenuus*, loud lowing, (as that learned man calls it) sing loud Abominations, morning, evening, and midday, where the counsell of God should be opened to his people, and converts gathered in to our Lord Iesus Christ. I have knowne that city, and Cathedrall, Sir, this many a year, and I beleve there is not lesse belonging to Michaels Church, Stow Church, the Chappell, and the Minster, then 3000 l. per annum. And for the space of these 40 years there hath hardly been a preaching Minister in three of those foure Churches, nor Sermons twice on the Lords day in any one. Michaels, and Stow were for the most part not used at all, saving for their buriall places, There were one *Maxfield*, and one *Maddox* (blind readers both) stipendiaries successively to three of these Churches, at I beleve, not above twenty pound a yeare, and in *Maxfields* time the Clark (*John Bird* by name) read the first lesson, and gave the responalls.

(g) If you would name us some of these men, and Ministers, it would give much satisfaction, and make us to beleve that you had not undertaken the impudent lying, which is gone out through the land: I pray you do not forget, Sir, what you are to make appear to us;  
1 That ours are blood preaching Ministers.

2 That some are dead, and many sick of that bloody disease.

3 And that if any one chanced to be sick or dye of a Plurisie, therefore (for this Gentleman can tell) God smote him, because he at any time seemed to dislike a peace even as bad (yet blindly sought and sued for) as the *Irish* rebellion.

who so often excepted against that clause in the Lyturgie, (*From sudden death good Lord deliver us*) was slain so suddenly: who was so severe an enemy against Peace, should perish in the same Warre, he so encouraged? Who, so bitterly inveighed against Episcopall Government, should be so shot dead out of a Cathedrall Church? who labouring to put out the left eye of established Government, his left eye and life were both put out together?

How is Duke *Hamilton* (scarce warme in his new Honour) taken in his own snare, having entangled his Lord and Master in so many inconveniencies?

How is *Holland*, whose livelyhood was created by his Sovereigns favours, branded with a double treachery, and like a Shittlecock fallen at the first returne, and scarce able to raise himselfe by a sorry Declaration?

Is not *Bristoll Fines* (who at his Councell of Warre condemned and executed innocent blood) himselfe condemned (pleading innocence) at a Councell of Warre, from the mouth of his own Generall, though finding (perchance) more Mercy then he either deserved, or shewed? But that blood that cryed to him for Mercy, will cry to Heaven for vengeance.

And are not many more ripe for the same Iudgement, whose notorious Crimes have branded them for their respective Punishments?

How many of those (g) blood-preaching Ministers have died

died expectorating Blood, whilst others at this time, labouring under the same Disease, can find no Art to promise a recovery? All whom I leave to possible Repentance, and passe over.

*Cromwell*, that profest Defacer of Churches (witness *Peterborough* and *Lincolne*, &c.) (b) and Rifer of the Monuments

(b) Sure this Gentleman was a Prebend, had some Colledge lease, or some such thing, hee's so zealous of Cathedralles. But let us

see for answer, 1 It is but if fame speakes true, and *Fama mendax*, *Aulicus* will lye. 2 If the thing were so, as he sayes, viz. watering the horses at the font, &c. I do not know but that it may be easily answered, Necessity makes that lawfull some times which at other times is prohibited: Reade, Sir, and be not rash, *Mat. 12. 3-4*. 3. Reader, thou seest the method these Malignants have in making Parliament proceedings odious, viz. they pull downe old Monuments, &c. I beleive wise men thinke that in *Peterborough*, *Lincoln*, and *Canterbury* too, there were many things were not fit to stand, or else they were in a better condition then many of their sister Church. 3. Gentlemen of your strain would rayle at *Henry* the eight, if he were now living, for pulling down the good old Abbeys: But if you could see there are twomost especiall peeces of providence herein, 1 Blind zeal set them up, I am sure, and you said such pulls them down againe: See God in this, here's a clear *antimonarchus*, a very rail between the suaine, and the punishment, Such zeal set 'em up, and such zeal puld 'em down again. 2 Shall not these souldiers rule up in judgement against many of our great *Rabbins* and *Doctors*, these droanes, and no conscienc'd Seniors dayly law, set by, and cryed up this *Diana*, and will you hear the reason? By this craft we have our gain, *Aff. 19. 25*. These that would be thought to be some great ones, came dayly themselves (and caused others so to do) to offer neer the holy table: (as my Author reverently calls it) the blind whelps of an ignorant devotion in sacrifice. of which sacrifice I may say as the Apostle, The things which the heathen offer in sacrifice to their Idols, they offer them to Devils, not to God, 1 *Cor. 10. 19. 20*. or as God himself of the then sacrifices, *Esa. 66. 3*. At length come the souldiers in the spirit, (though not the wisdom and authority) of *Hereshab*, and they seeing this brazen serpent abused, break it all to peeces, and call it *Nebustan*: you are angry, Sir, they care not for it: and for my part I must needs say *Digitus Dei hic est*, the finger of God is here. Some other things there are here, which I cannot passe over silently. 1 Your naming these Gentlemen so odly, *Fines*, that *Cromwell*, and plaine *Sands*, &c. if you be a Clergy man I must tell you, In vain seems he to be religious which refrains not his tongue, *Iam. 1. 26*. I pray you let us leave to be proud, the Lord hath pretty well begun to humble us, *Ego & Rex meus*, are straits too high to hold long: This exalting of our selves above what is called God, and good, is a footstep of *Antichrist*; Brother amend this, I'll shew you your portion else, 1 *Sam. 2. 36*. to cry out for a place in the Priesthood, that you may eat a morsell of bread. 2 For the rifling of Monuments, was it matter of coyn he rifled for? You speak language as if there had been something of gain there to be found: No surely, there was nothing of that nature there. Vpon the sepulchre of *Semiramys*, there was written, *Si quis regum*, &c. If any King want money, in this tombe he shall find enough, that very tombe did *Cyrus* open, and there found an inscription, *Aware, tu*, &c. thou covetous fool, see here an Emblem of misery, and Mortality too, which should make thee, if thou wer't wise, to regard no such trash. Then sure it was for conscience he did it: and if so, Sir, I will tell you, The Monuments of the dead had asmuch need to be rifled, and look'd into almost, as the monstrosities of the living. A Church in *London* (and that no mean one) had with in these 12 months as many brasses (yet to be seen) taken off the stones as came to a great number, whereon is written such inscriptions as this; Of your charity pray for the souls of *A. B.* and *C. D.* his Wife, &c. upon whose souls, and all Christian souls the Lord have mercy, &c. Are these dead Poperyes fit to stand before the eyes of living Protestants: and in a time of reformations? Saint *Paul* spies an altar, when time was, and at *Athens* too (I pray you marke that Universties, and Cathedralles too, are not without their grosse Superstitions) directed: To the unknown God, *Aff. 17*. he cries it down then, and if the Church had been constituted, I doubt not but he would have pull'd it down too, and yet is blamelesse; but if we do any thing, the Kingdome must ring on't. The wolfe on a time looks over the hedge, and sees the shepherd killing a lam bout of the flock for his food? Yea (saith he) he may do this, but if I should do so, &c. you can apply it. 3 We desire you should tell us where, when, and by whom any tortures were used on the tender breasts of women; this takes I suppose like a ballad thers new, among boyes, and ignorant people, 2 *Sam. 16. 2. 3*. *Ziba's* lye, and the purpose thereof, I am sure, you know, viz. to ingratiate himself, by disgracing a far honest man; Remember (Reader) and take heed: It was *David's* sin, his rash credence, yea such a sin, as upon which follows

of

ed a worfe then that, the beftowing of that upon a knave, which was the inheritance of an honeft man ; yea, and mark how faft a lye sticks, upon better information *David* mended it not, 2 *Sam.* 19. 29. 4. That all our Reformers need reforming, we agree with you ; and it is our daily fuit at Graces throne, that it may be fo with them : For if any cannot rule his own houfe, how fhall he guide the Church of God, 1 *Tim.* 3. 5. If then the Reformers need reforming, what do the Deformers do ? If the cleaneft places in *England* need washing, what do the foul holes, and filchy finks do ? This Prelaticall hog-ftie hath been fwept but twice fince the Conqueft, and the Temple at *Ierufalem* had three fweepings, and in the three years of our Lords Miniftery.

( i ) Your Logick is juft like your Divinity, Sir, I muft be plain with you, and both ftark naught, you fay, To whom the King hath fworn his protection, from thofe he may require affiftance. But unto the Papifts he hath fworn Protection, therefore of them he may require affiftance : To your Minor- If you fay The King hath fworn Protection to the Papifts, fo as to the Proteftants you fpeak ignorantly ; not fo as to the Proteftants, nor fo as to the Parliament. For the beft fubjects are to have the beft Protection *Jofh.* 9. 9. 27. *Gibeonites* they may be, if you will, but no more; and if the King of *Israel* fhould have craved the help of the *Gibeonites* againft the *Israelites*, fure it had been prepofterous.

2. If you fay, The King hath fworn to protect them, every way, you fpeak fadly : And it is as much as to fay, The King hath fworn to protect them, which if they grow ftong, and have not content, will powder, and poyfon him ; You remember, and we too, the King of *France*, And I believe fome of the affiftants of his Majesty that now is the fon, their neer friends, fhould have been the affaffinates in the time of his Majesty that then was King *James* his Royall Father. 3 If you fay the King protects them other way, then by the

of the dead, whofe prophane Troopers ( if Fame has not forgot to fpeak a Truth ) watered their Horfes at the Font, and fed them at Holy Table, that *Cromwell*.

*Sands*, whofe facriligious Troopers, committed fuch Barbarous infolencies, with his ( at leaft connivence ) in the Church of *Canterbury*, and ufed fuch inhumane tortures on the tender breafte of women, to force confeffion of their hidden goods, the golden fubjects of their Robbery.

What can the firft expect, and what reward the other hath found, I neither Prophefie nor judge. If thefe, and fuch as they, do fight for the Reformed Religion, God deliver every good man both from them, and it : *Cursed be their wrath, for it is fierce, and their anger, for it is cruell.*

Thefe ( and of fuch many ) are they, that whilft they pretend a Reformation, need firft to be reformed.

Nor do I, in tasking this Army of fuch impious Barbarifms excufe or rather not condemne the other, whereof no queftion, too great a number are as equally prophane ; whilft altogether make up one body of wickedneffe, to bring a ruine on this miferable Kingdom ; for whose impieties His Majesty hath fo often fuffered.

I but His Majesties Army ( befides thofe loofer forts of people ) confifts of numerous Papifts, the utter Enemies of true Religion.

To whom the King hath fworn his Protection, from thofe he may require affiftance.

But, unto all his people, as well ( i ) Papifts as Proteftants, he hath fworn his Protection ; therefore from all His Subjects as well Papifts as Proteftants, he may require affiftance.

Neither

Law, its no Protection, but a toleration, like that of Usury, &c. in our Land; But the Papists themselves renounce our Laws: The last Jesuit that dyed, did (in my hearing) at the Gallows rail upon them all, he said, They were bloody, ill made, and worse kept, &c. Then it must be Toleration, but that word will sound ill. Nay fourthly, If you say the King protecteth, or that he ought to protect Papists any way, you speak Illegally; for, Whom the Law protects not, the King either cannot, or ought not to protect, but the Law protects not Papists, therefore the King ought not to protect them. Whom the Law disarms, of them the King ought not to require an armed assistance, and that against Parliament and Protestant party; but the Law disarms Papists, therefore the King ought not to require an armed assistance of them. Again, I consider his Majesties Subjects, 1 As Men and Subjects, and so while they live amongst us, doubtlesse they have, and ought to have a kinde of protection, viz. 1 *Quoad sanguinem*, as to blood, no man may kill them. 2. *Quoad jus & possessionem*, no man may rob them. But, 2. If you look on them as enemies to Religion, and Papists, their portion is no more then, To be tributaries; To pay so much an hour sleeping and waking; To hold themselves in their *Ubi*, their place; To be incapable of some offices, and many other things, which other men of the Protestants have, &c.

Neither does he call in Papists, as Papists, to maintain Religion (as himselfe hath often manifested) but as Subjects to subdue, or at least qualifie Sedition.

The aid of the Subject, is either in his person, or in his purse, both are requireable to the service of a Sovereigne.

(k) Put case His Majestie should use the assistance of none but Protestants; Tell me, would you not be apt to cavill that he is favourable to the Papists; neither willing to endanger their persons, nor endamage their purses; or at least, that they are reserv'd for a last blow?

they are against him, which are indeed most of all for him: And hereby he thinks himself straitened, to call about him those to help him, which indeed will neither help him nor you, longer then they think you help to help on their Designe, which is to set Antichrist in his throne in England once again. The case then is this, Let His Majesty please once to return to His great Counsell again, Let Delinquents stand upon their own legs, Let Papists betake themselves to their Tribute, Restraint, &c. And then see, Sir (if you be not willfully blinde) what necessity will be of this sin, of calling in Papists, Rebels, Forreiners, &c. As to your distinction, that they are called in, not to maintain Religion, &c. Why? Your Religion, Sir, and that of Rome, will be enough consistent. See *Verum: Roman*: and you have the Iesuits judgement in it, which I beleve is of great authority with some of you. I tell you once again, That the Protestant Religion at large (and that's it which you would have) there went but a pair of Shers between it and Popery, and such a Religion I beleve the Rebels and Recusants too will be easily perswaded to maintain. As to this, that they are called in to subdue, or at least to qualifie Sedition: Truly, you remember me of the trouble in Israel, in *Abshaloms* time, which when it was composed, and the people of the Land begin to differ amongst themselves again, 2 *Sam. 20. 1*, &c. There was come thither one *Sheba* the son of *Bichri*, a man of *Femini*, a wicked man, and he blew the Trumpet, &c. and made a worse sedition then there was before: Beleve it, Sir, these *Sheba's* that you have called in, when our division is at the height, and their time is come, will be the first that will blow the Trumpet, and say, We have no part in *David*, &c. we fought for the King, because we thought he would fight for the Pope, otherwise we cannot be for him, unless he be against the power of Protestant Religion. As to our using of evil instruments, I give two things in answer, 1. Woe to that wicked Counsell which brings the good men of a Land into such bad straits. 2. I am perswaded there are some, which put themselves into the service of the Parliament, and are wicked, that they may rob and steal, and do wickedly, and thereby (in the eyes of them which cannot see) asperse the Cause and Parliament-side. One Captain was hung'd not long since, who at his death confessed and professed himself a Roman Catholick (I was a By-stander) and dyed for plunder.

(k) As to your case, Sir, I give you this answer; It cannot be, but that offences will come, but woe unto them by whom they come; what necessity is there to use defence, where there is no opposition? Your devilish counsell tells His Majesty, That

Or, in case Papists should largely underwrite to your Propositions, send in Horses, Armes, or other provisions, would you not accept it, and for its sake their persons too?

Are you so strict in your Preparations, as to Catechize every souldier? Or, to examine, first, every Officers Religion? Or having the proffer of a good Popish, or debauched Commander, tell me, should he be denied his Commission?

Remember Sir *Arthur Ashton*, whom his Majesty entertains by your Example.

These things indifferently considered, it will manifestly appear, that the honest-minded vulgar are meerly seduced, under the colour of piety, to be so impious, as by poisoning every action of their lawfull Prince, to foster their implicate Rebellion.

(1) As to the maintaining of the government by the sword, &c. And if so set up, it must be so preserved, &c. I am sorry to see that a Gentleman, a wise man (as you would make the world believe you are) should wrap, and involve together so many, so grosse, and so absurd ignorances; I will but ask you, and the men of your side, these questions: 1. Is the Government of Christs Church now to set down? Or the judgement to be executed upon his adversaries, is it now to be written? See *Psal. 149. 9.* to execute on them the judgement written, &c. see the places whereto

But in case, your side should prosper and prevaile, what then? would then our miseries be at an end? Reason tells us; No, God keeps us from the experience: Think you, that Government, (whether new, or reformed) which is set up by the Sword, must not be maintained by the (1) sword? And how can Peace and Plenty be consistent with perpetuall Garrisons, which must be maintained with a perpetuall charge; besides the continuall excursions, and conniv'd at injuries committed by Souldiers, judge you.

Or, put the case, this necessary Consequence could be avoyded, think you the ambition of some new States-men accustomed to such Arbitrary and necessitated power, on the one side, and the remaining loyalty of his Majesties disinherited Subjects, watching all opportunities to right their injured Sovereigne, and themselves, on the other side, would not raise perpetuall tempests in this Kingdome.

Or, if such an (almost) unpreventible evill should not ensue, thinke you such swarms of Sectaries sweat for nothing? Arc

all our expositors send us, as *Deut. 7.* And then I must tell you, you have told the world what a Divine, and Text-man you are. 2. Do we dream of our Power, or of an arm of flesh, to maintain the Government of the Church of our Lord, once recovered out of the Devils hands? Alas for you. 3. Dare we distrust the Lords blessing, think you, (we doing our utmost duty herein) both upon our King and us? You tender your self to me a meer carnall man: He who hath promised to be with us to the end of the world, To set his Kingdom in the midst among his enemies, To tread down Satan shortly under our feet, To give a spirit of life to the two dead witnesses, that great fear may come on them which see them, *Rev. 11.* Into his hands and protection we commend our poor endeavours, and let him do what seemeth him good.

their

their <sup>(m)</sup> purses so apt to bleed to no end? Will not their costs, and paines expect, at least, a congratulatory connivence in the freedome of their consciences? Or, will their swords, now in the strong possession of so great a multitude, know the way into their quiet Scabbards, without the expected Liberty of their Religions? And, can that Liberty produce any thing but an establishd Disorder? And is not disorder the mother of Anarchie? and that of Ruine?

Open then your eyes, closed with crasse, and wilfull blindness, and consider, and prevent that, which your continued Disobedience will unavoidably repent too late.

But, the truth is, They are all Papists, by your Brand; that comply not in this action with you: Admit it were so; Are not Papists as tolerable for his Majesty, as Anabaptists, Brownists, Separatists, Atheists, Antinomians, Turkes, and indeed all Religions and Factions, nay, Papists too, for his Subjects? These of his Majesties side come freely, out of their Allegiance, as Subjects: Yours are preached in, coming out of obstinacy, as Rebels: They at their own charges proportionable to their Abilities; These like *Judas*, selling their Soveraignes Blood for ill-paid wages: Yet, both sides pretend a Quarrell for the true Protestant Religion.

Good God! What a monstrous Religion is this, that seeks protection from the Implacable opposition of her two Champions!

His Majesty protests to maintaine it: The two Houses protest to maintaine it: O, for an *Oedipus* to read this Riddle!

His Majesty addes one Clause more: wherein if the other Party would agree, the work will be at an end, which is:

*According to the establishd Constitutions*, by Oath <sup>(n)</sup> taken by him at his Coronation; And there the two Houses leave him contending for a yet undetermined Alteration.

And, for my part, I dare not conceive such evill of the Lords Anointed, and my gracious Soveraigne, as to fear him perjured.

Hath not his Majesty, in the presence of that God, by whom he raignes, imprecated the Curse of Heaven on him and his

may say no more, *horresco referens*, God is (to the everlasting shame of that party) now shewing what the head of that faction durst do, and did do, in the great Oath you mention, of which the world will, ere long, receive enough of satisfaction in his condemnation, and the Truths vindication.

<sup>(m)</sup> You speake ignorantly and poorly, to you think, and write; Sectaries purses! Alas, Sir, God help our Treasuries, if we spent out of their Coffers: These are the men hinder us; you are deceived. There is about London one (and I believe he is not alone) Jesuite, in the Sect of the Anabaptists, He labours, sweats, confers, preaches, defends that Point with all his might: And why? because he knows, that all the Disciples he gets into that way, are all clerely withdrawn from the Parliament: Their Tenent is, you know (if you know any thing) that Christ can defend his Kingdome without war; and their usual quotation that of our Saviour to *Peter*, He that takes the sword, shall perish thereby.

<sup>(n)</sup> You may blush to mention such a word; was it not enough for your selves to forswear, lie, &c. but you must seek to be guilty of other mens sins also? your oath *Es cetera* was it not a fine one? And that I

(1) He is our dread Soveragin, never the better (I must tell you, Sir) for such as your commendation, if the old rule be true which is *A perversis vituperari decorum est* It is ill to be commended of wicked men: We desire that our King may be inferiour to none of the Kings of *Israel* in heavenly graces, no not *Iosiah, Hezekiah*, To none of the Kings of *England* in earthly glory, no not *Henry the 7* in riches, nor *Henry the 8.* in works of reformation, the evill counsells that are about him being taken from his throne, we doubt not the prosperity thereof. The pulling of teathers from our garments to make pillows, and put under the elbows, is both the work, and emblem of a parasite, There were certain families in *Africa* (saith my author) which if they did but only commend trees, beasts, or children, for the most part they never did thrive after it, *Gen. lib. 9. cap. 4.* God bleesse his Majestic, and his, from amongst ill tongues.

Royall Posterity, (*Sub Sigillo sacrament. too*) if He, to his utmost, maintaine not the true protestant Religion exercised in that blessed Queenes dayes, and propagated by the blood of so many glorious Martyrs (at which time God blest this Island in so high a measure) if he preserve not the just Priviledges of Parliament, and Liberty of the Subject?

Nay more, did not His Majesty so promise the severe execution of the Statute against all Reculants, that if he failed, he desired not the aide of his good Subjects?

What inferiour person would not thinke his Reputation wronged, not to take up confidence upon such terrible termes? What notorious evill hath his Majesty perpetrated to quench the sparkles of a Common Charity?

Consider, O Consider; He acts his part before the King of Kings, whose eye is more especially upon Him; He acts his part before his fellow Princes, to whom he hath declared this his Imprecation; He acts his part before his Subjects, whose stricter hand weighs his pious words with too unequall Balances.

Were he the acknowledger of no God, yet the Princes of the earth, (if guilty of such a Perjury) would abhorre him. Or, were all the Princes of the earth blind, deafe, or partiall, would not he thinke his Crown a burthen to be worne upon his Perjured brow before his own abused people? Or, (having renounced his Subjects aide, upon his faile) could he expect that Loyalty, which now he wants upon a meer suspicion?

But, He is a Prince, (1) whom God hath crowned with graces above his fellowes; A Prince, whom for his piety, few Ages could paralell.

What Vices of the times have branded his Repute? His Youth, high diet, strength of body, and Sovereigne Power might have enclined, and wrapt him to luxurious vanity, as well as other Monarchs, whose Effeminacies have enerved the strength of their declining Kingdomes; How many would have held it a Preferment, to be Attorney to his Royall Lust, or Secretary to his Bosome Sinne? Yet, he remains a president of unblemisht Chastity.

He might have pleased and pampered up his wanton Palate with the choice of Curious wives, to lighten Cares which wait upon the Regall Diademe; Yet, he continues the pattern of a chaste

chaste Sobriety : He might have magnified his Mercy, and sold his Justice, to reward a Service, in pardoning offences (committed by those of near relation) yet He abides the example of inexorable Justice.

These and many other eminent Graces, and illustrious Vertues can claim no Birth from Flesh and blood ; especially, in those, whose pupillages are strangers to Correction ; Nor, is it safe Divinity, to acknowledge such high Gifts, from any hand, but Heaven.

Which, being so, my Conscience, and Religion tells me, that Almighty God, (who is all perfection) will not leave a worke so forward so imperfect ; but, will, from day to day, still adde and adde to his transcendent Vertues, till he appeare the Glory of the World ; and after many yeares be crowned in the world of Glory.

Martial. lib. 8. Ep. 66.

*Rerum prima salus, & una Caesar.*

Phil. 3. 8.

*Rerum prima salus, & una Christus.*

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D 3

Post

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*Postscript to the Reader.*

(a) Reader,  
thou hast read  
these notes up-  
on this unan-  
swerable piece,  
& they are  
leaved to stile

; I appeale to  
thee, whether  
this be not

Scripture full of  
corruption, and  
language which  
is nothing but  
Sophistry: doe  
not forget that  
the Devill

quotes Scrip-  
ture, but our  
Saviour cites  
it right, *Mat. 4.*

*3, 4.* &c. He is  
the Jew, that is  
one inwardly,  
*Rom. 2. 29.*

And, not he  
that praiseth  
himselſe is al-  
lowed, but he  
whom the Lord  
praiseth,

*2 Cor. 10. 18.*

(b) The Precepts and Examples too, how impertinent, thou hast seen Reader, before; be not cozened with a blind confidence; Remember *Salomons* rule, *Prov. 14. 15.* *The foole*  
*believes every thing, but the prudent will consider his steps.*

NOW thou hast heard the (a) Harmony  
of Scriptures, without Corruption;  
and the Language of Reason, without So-  
phistry.

Thou hast not only heard Divine (b) Pre-  
cepts, but those Precepts backt with holy  
Examples: Neither those out of the Old  
Testament alone, but likewise out of the  
New. Being now no matter left for thy Ex-  
ceptions, prevaricate no longer with thy own  
soul: And, in the feare of God, I now adjure  
thee once againe, as thou wilt answer before  
the Tribunall at the dreadfull and terrible  
day; that thou faithfully examine and pon-  
der the plaine Texts which thou hast read,  
and yeelding due obedience to them, stop  
thine eares against all sinister expositions;

and

and remember, that historicall (c) Scripture will admit no allegoricall interpretations. If any thing in this Treatise shall deserve thy (d) Answer, do it punctually, briefly, plainly, and with meeknesse: If, by direct Scripture, thou canst (without wrestling) refute my Error, thou shalt reform, and save thy Brother; If not, recant thine, and hold it no dishonour to take that shame to thy selfe, which brings glory to thy God.

(c) Your rule for the exposition of Scripture is a fine one, are you not ashamed of it? (d) Your Answer you have had plainly, Sir, by direct Scripture, and those your own too, delivered from the pestilent perverting, as is to see to all men, not willfully blinded. Now therefore

I retort your admission! and what you say to the Reader, I say to you; As you will answer before Gods Tribunal, be not ashamed to vomit up your poison you have given and taken, and receive this Antidote, *Exod. 21. 33. If a man shall open a well, or dig a pit, and not cover it againe, the owner of the pit, &c. Read and apply with care.* Bird in those Countries named *Iustus*, because she alwayes hid her Excrements, which she knew to be exceeding hurtfull to man. *Blas. in Riblio.* Would you would get a Paddle, and cover your dung.

I PET. 3. 13.

*Be alwayes ready to give an answer to eve y one that asketh you a reason, with meeknesse and feare.*

*If the sonnes of Sion get advantage hereby to establish them in the present truth, I have enough; and let Christ the King of Kings, and Lord of Lords have honour in this; That great is Truth, and will prevaile.*

Deo Trin-uiti gloria.

*There arose certaine of the Synagogue, which are called Libertines, but they were not able to resist the wisdom of the Spirit by the which he spake, Act. 6. 9, 10.*

FINIS.